In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

(*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household). For instance, refer to the following references: *Sunnī:* Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣaḥīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah: Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

Relations between the Caliphs and the Ahl Al-Bayt (‘a)

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said: "Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *hadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *hadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *hadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

Relations between the Caliphs and the Ahl Al-Bayt (‘a)

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PREFACE

The invaluable legacy of the Household [*Ahl al-Bayt*] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim *ummah* with many scholars whom, following in the footsteps of Imāms of the Prophet's Household (*'a*), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the *Ahl al-Bayt* (*'a*) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the *Ahl al-Bayt* (*'a*) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household (*'a*) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muḥammad (*ṣ*).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imām al-Mahdī, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to His Eminence Hujjat Al Islam wal Muslimeen Reza Kardan the author of the present book, and Mr. Muhsin Dehqani Taftani, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office.

Cultural Affairs Department
The Ahl al-Bayt ('a) World Assembly

FOREWORD

One of the questions raised by the Sunnis is the incompatibility of the Shiite concept of Imamah (spiritual leadership) with the ways and methods of the Commander of the Faithful, Imam Ali (ʿa).

It is generally said that what is established from the ways and methods of His Holiness is his interaction and conciliation with the caliphs; his avoidance of conflict with them; his adoption of some of their names for his progeny; benevolence and participation in his consultations and marriage with their families – and these speak of acknowledgement of their caliphate by His Holiness, and legitimacy of their rule.

This booklet is an intensive research and analyses about this issue and response to the aforesaid question. This booklet discusses and examines the relationship of His Holiness with the companions of the Prophet (s), the caliphs and their families. Before we examine the subject, it is essential that we make a note of certain issues:

1. Although the Twelver-Imam Shiite is not convinced, unlike some of the Sunni scholars,[1] that all the

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1. Such as Mazari about whom al-Dhahabi writes in the book '**Siyar al-A'lam al-Nubala**' 20/104, that:

بتحقيق الفقه و الاجتهاد و دقة النظر ... لم يكن في عصره للمالكية في اقطار الارض افقه منه.

Translation: Mazari is a spiritual guide, a leader, a scholar, a sea of knowledge and techniques and the last of the theologians of the spiritual guides of Africa in ' Fiqh' Islamic jurisprudence, 'Ijtihad'

companions of the Prophet of Islam (s) were just, however they emphasize the following stances:

A) Considering that the companions of the Prophet (s) were in close relationship with His Holiness, insulting all of them is not permissible and culminates in faithlessness and departure from Islam. Insulting one of the companions of the Prophet (s) because of his companionship with the Prophet of God (s), shall be construed as insulting His Holiness (s).

B) The noble verses of the Qur'an as well as the narrated traditions of the Prophet of God (s) have praised and extolled a huge section of the companions and followers of His Holiness and has criticized and reproached a section of them. In some verses of the Qur'an interpretations such as *"...in God's sight they are liars"*[1] and *"...if an ungodly man comes to you with a tiding, make clear..."*[2] and *"But when they see merchandise or diversion they scatter off to it, and they leave you standing"*[3] have been mentioned about the companions of the Prophet (s).

Reciprocally, some verses such as *"And the Outstrippers, the first of the Emigrants and the Helpers, and those who followed them in good-doing – God will be well-pleased*

---

analytical thought and meticulous viewpoint; and we do not know of Islamic jurisprudents from among the Malikite sect beside him in his era.

1. *Surat al-Nur, verse 13.*
2. *Surat al-Hujarat, verse 6.*
3. *Surat al-Jum'a, verse 11.*

with them and they are well-pleased with Him"[1] is reference to some of the companions of the Prophet (s).

It is for this reason the Twelver-Imam Shiite believes that a large number of the Prophet of God's (s) companions are respected by all Muslims. They were those who, during the lifetime of His Holiness participated in the holy battles alongside His Holiness; engaged in Jihad in the way of God with their properties and lives and either attained the honor of martyrdom or after the death of His Holiness continued to remain loyal to His Holiness and were mindful of the right of being his spokesman. Some of them enjoyed an extremely lofty and revered position.

C) The view that it is not right or possible to judge all the companions uniformly as was mentioned previously is documented in the Book and the categorical traditions of the Prophet (s). It is individual judgment that is backed by the Qur'an and Ahadith of the Prophet of God (s).

Sunni followers clearly admit some of the companions of the Prophet (s) discrediting and cursing some other companions or giving orders for it[2] and deem it as analytical thought or 'Ijtihad'. Why should dissimilarity of all companions in worth and credibility, which is based on proper 'Ijtihad', analytical thought and convincing reason, not be acceptable? After all, was the criteria: Two rewards for a 'Mujtahid' (qualified Islamic jurist) who attains the truth, and one reward for one who does not reach the truth, have been taken into consideration", meant specially for

1. *Surat al-Tawbah, verse 101.*

2. **Sahih Muslim,** 5 / the book 'Fada'il Al-Sahabah / Chapter on Virtues of the Commander of the Faithful ('a) / Ezzuddin Institute.

the era of the Prophet of God (s) and exclusively for his companions? The Shiite believe that an analytical thought that is based on correct and proper criteria is acceptable in any era, and proper emulation of such qualified Islamic jurists is correct and sound at all times.

2. Preserving the ideological and intellectual frontiers is always necessary and proposing such types of discussions is not inconsistent with fostering unity among Muslims; rather, if it is undertaken solely with the objective of scientific discussion and clarification of the truth, it leads to lessening of differences and reaching the religious truths.

What needs to be avoided is insulting, discrediting, imprecating and disputing with one another, for it has no outcome except weakening, undermining and defeating the forces.

This writing is a step in this direction. It is hoped that readers study it conscientiously and thoughtfully and judge it, independent of motives that prevent acceptance of the truth.

* * *

The world is a manifestation of the mercy of God Almighty– an extensive mercy that embraces all things and all people. Friends and foes, the pious believer and the faithless, enjoy this all-embracing mercy. All people eat of the sustenance that God provides and many of them, instead of being grateful for the bounty, are ingrate.

Is this generous effusion and benevolence a sign that God is pleased with them and a reason for the popularity of their ideas, behavior and ethics?

If it is so, then why does God openly sever His ties of friendship with certain factions and states:

"...surely God does not love the treacherous"[1]
"...surely God loves not the work of corruption"[2]
"...He does not love those that wax proud"[3]

The honorable Prophet of God (s) was a symbol of merciful and benevolent compassion. Likewise, his household also inherited the magnanimous ethics of His Holiness and behaved courteously and magnanimously with their enemies as well. Unfortunately, their upright conduct and good behavior has been misused and misinterpreted to mean their consent and pleasure.

One of the issues that the orthodox Sunni followers refer to in order to legitimize the rule of the caliphs is the existence of cordial relations between the honorable household, the Ahl al-Bayt (ʻa) and the caliphs and their families.

In this writing, the circumstances of these relations is discussed and examined. In this regard, there are some points worth noting:

1. His Holiness naming some of his children after the names of the caliphs.
2. The Commander of the Faithful (ʻa) being a party to consultations on various issues by the caliphs.

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1. *Surat al-Anfal, verse 58.*
2. *Surat al-Qasas, verse 77.*
3. *Surat al-Nahl, verse 23.*

3. Marriage of Umm Kulthum, the beloved daughter of His Holiness, the Commander of the Faithful (ʿa) with the second caliph.

Before we discuss these issues, we wish to mention that the convincing evidence which the Twelve-Imam Shiite refers to, concerning the immediate succession of Imam Ali (ʿa), is a categorical proof of His Holiness' succession. This evidence is of two types:

1. Proofs that exist from the verses of the Qur'an and the successive Hadith in Shiite Hadith books and sources.
2. Proofs in the orthodox Sunni sources of Hadith in relation to which arguments are made as obligation and polemicist arguments.

These proofs reveal that His Holiness was appointed on behalf of God to lead human beings in every field of life and there is no ambiguity in this proof. The definite precondition of these proofs is the lack of legitimacy of the three caliphs. All that has been offered as proof are cordial relations, which could have had various motives, and none of them prove the acceptance of the caliphs as legitimate successors.

* * *

Explicit Statements on Imam Ali's ('a) Caliphate

In this chapter, we will present a few specimens of the orthodox Sunni ahadith that are regarded as explicit statements of Imam Ali's ('a) immediate succession. Thereafter, we will discuss the relations cited as evidence by the orthodox Sunni sect.

1. The 'Thaqalain Hadith' (Two Weighty Things narrated tradition)

...عن زيد بن ثابت قالَ: قالَ رسول الله ﷺ: إنّي تاركُ فيكُمُ خليفَتينِ: كتابَ الله حبلٌ ممدودٌ ما بينَ السماءِ و الارضِ أو ما بينَ السماءِ الى الاَرضِ و عترتي اهل بيتي و إنهما لن يفترقا حتّى يردا عليّ الحوض...

...It has been narrated from Zaid Bin Thabit that the Prophet of God (s) stated: *"Surely, I shall appoint two successors among you: the Book of God, which is a rope that has been stretched between the heavens and the earth; and my descendants, who are my household, and verily, these two are not distinct from one another till they meet me at the side of the pond (on the Day of Resurrection).*[1]

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1. **Musnad Ahmad** 8 / 138 / Narration no. 21634; and pp, 153 and -154 / Narration no. 21711; **Kitab Al-Sunnah** / p,628 / Narration

This Hadith of the Prophet of God (s), called the *Thaqalain Hadith* (The Two Weighty Things) quoted in a large number of both Shiite and orthodox Sunni sources, is perfectly reliable.

Interpretation of the Arabic word 'Khalifatain', which is used in some versions of this 'Hadith' is interesting; meaning two successors, revealing the two needs of the Islamic nation after the departure of the Prophet of Islam (s); one, the set of instructions that they need to be practiced in life, which is the Qur'an; while the other is the leader and successor who is the clarifier, commentator and executive of His Holiness, introduced by him as of his beloved household, led by Imam Ali ('a). The descendants of the Holy Prophet incidentally, happen to be the offspring of Imam Ali ('a).

2. Indhar al-Ashirah (Clan Injunction)

When the verse وَأنذِر عَشِيرَتَکَ الأقرَبِينَ was revealed, the Prophet of Islam (s) asked Imam Ali ('a) to summon all his close relatives and prepare a meal for them – and he complied.

The Prophet of Islam (s) mentioned the reason for his invitation and stated:

> ايّكُم يُؤازرني على هذا الامرِ عل أن يكونَ أخي و وصيّي و خليفتي فيكم؟
>
> Which one of you is willing to help me in this affair that my brother, heir and successor be in your midst?

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no. 1548; **Al-Ma'rifat wa Tarikh,** 1 /537; **Al-Musannaf,** 11 /452 / Narration no. 11725.

No one except Imam Ali ('a) accepted the call. His Holiness made him his heir and successor.[1]

We will present the narrated tradition's text, its methods and examination of its documentary evidence to a subsequent chapter prepared on the subject.

3. The Ten Virtues

It is a narrated tradition in which ten great virtues of Imam Ali ('a) have been stated by Ibn Abbas.

The seventh virtue reads as follows:

و خَرِجَ بالناسِ في غزوة تبوك فقال له عليٌّ: اَخرجُ معك؟ قال: فقال نبيّ الله ﷺ: لا، فبكي عليٌّ فقال له: اَما ترضى أن تكونَ منّي بمنزلة هارونَ من موسى؟ إلا أنّك لست بنبي انّه لا ينبغي أن اذهبَ إلّا و أنتَ خليفتي.

In the Tabuk battle, the Prophet of God (s) left Medina with the people. Imam Ali ('a) asked him whether he should accompany him to which the Prophet (s) answered in the negative. Imam Ali ('a) wept. The Prophet of God (s) then stated: "Would you not like to be to me in the position that Aaron was to Moses except that you are not a prophet? Verily, it is

1. **History of the City of Damascus**, 42 / pages 47 -48 / Dar al-Fikr, **Tabari's History** 2 / 2 / International Publishers Institute, Beirut.

not proper that I depart and you not be my successor."[1]

Although the status of Aaron (ʿa) itself is clear proof of the immediate succession of Imam Ali (ʿa), "it is not proper that I depart and you not be my successor," is quite remarkable and noteworthy. The point that it is 'improper' if this succession does not take place has been reiterated.

In some versions of the aforesaid Hadith in the books of the orthodox Sunni sect the aforesaid sentence reads as follows و انت خليفتى فى كل مؤمن من بعدى [2] (or with the addition)[3]

After me you are my successor among all believers.

4. Another phrase from the 'al-Manzilah Hadith'

Yet another of the phrases of the 'Status Hadith' is that Imam Ali (ʿa) is narrated to have said:

إنّ النبيَّ ﷺ قالَ: خلّفتك أن تكونَ خليفتي قالَ: أتَخلفُ عنك يا رسولَ الله؟ قالَ: أما ترضى أن تكونَ منّي منزلةِ هارونَ من

1. **Musnad Ahmad,** 1 /331 / Dar Sadir Beirut / 5 /25 / Dar al-Jil Beirut / based on research undertaken by Ahmad Muhammad Shakir and afterwards it has said: its documentary evidence is correct; **Al-Mu'jam Al Kabir** lil Tabarany 12 / 97-99; **Majma Al-Zawa'id,** 9 /157 / Narration no. 14696; **Al Bidayat wa al-Nihayah,** 7 / 350 -351 / Kutub Al-Ilmiyah / Beirut.
2. **History of the City of Damascus,** 42 / 97-99 / Dar al-Fikr
3. **Kitab al-Sunnah,** p-151 / Al Maktab Al Islami.

موسى إلّا انّه لا نبيّ بعدي.[1] (رواه الطبراني في الاوسط و رجاله رجال الصحيح)

> The Prophet of Islam (s) stated: "I left you behind (in Medina) so that you should be my successor." (Imam Ali – ('a) said: "O, Prophet of God, will I commit a violation (by accompanying you)?" He stated: "Are you not happy to be as Aaron was to Moses, save that there is no prophet after me?" [2-3]

And this succession is absolute and is neither restricted to the Tabuk battle nor the lifetime of the Prophet of God (s).

5. The Ibayah al-Rab'ie Hadith

The *Ibayah Hadith* from Ibn Abbas, narrated on the basis of reliable document, is that:

... عنِ ابن عباس قال: ستَكون فتنة فَمن أدرَكها منكُم فَعَليه بخصلَتين كتاب الله و عليّ بن أبي طالب فانّي سمعَت رسول اَللهَ ﷺ يقول و هو آخذٌ بيد عليّ: هذا أول مَن آمَنَ بي و اول من يُصافحني و هو فاروق هذهِ الامّة يفرق بينَ الحقّ و الباطل و

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1. **Kanzul Ummaal** Al Muttaqi Al Hindi 13 /158 / Risalah Institution; **Musnad** Ali Bin Abi Talib Lisayouti, 1 /223 / Matba'at al-Aziziyah; **Jame Al-Ahadith** lil Sayouti, 16 /263 / Narration no. 7900.
2. **Majma al-Zawa'id** lil Haithami, 9 /41 / Narration no. 14650 / Dar al-Fikr**,** 9 /110 / Dar al-Kutub Al Arabi.
3. **Majma al-Zawa'id** lil Haithami, 9 /41 / Narration no. 14650 / Dar al-Fikr**,** 9 /110 / Dar al-Kutub Al Arabi.

هو يعسوبُ المؤمنين و المال يعسوب الظلّمة و هو الصديقُ الأكبر و هو بابي الّذي اؤتى منه و هو خليفتي من بعدي.

Ibayah narrates Ibn Abbas as having said: Very soon sedition shall occur. The person from among you who recognizes this sedition is equipped with two attributes (and those two are seeking recourse to) the Book of God and Ali bin Abu Talib.

For I heard the Prophet of God (s) say while holding Imam Ali's (ʿa) hand and pointing to him: 'He is the first person to have accepted my faith and to greet me on the Day of Resurrection. He is the criterion of the Muslim nation which distinguishes between right and wrong; and he is the leader, the lord and the sanctuary of the believers, whereas, wealth is the sanctuary of the oppressors.

And he is the great lover of truth; and he is my gateway (the only means of obtaining the gnostic knowledge that lies with me), so that by passing through him you can gain access to me; and he is my successor."[1]

Despite its reliability and correctness, this Hadith has become a victim of improper and incorrect judgments. Please read the discussions and analyses of these issues in another chapter.

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1. **History of the City of Damascus,** 42 /42 / Dar al-Fikr; **Al Kamil,** 4 / 229.

Detailed Examination of the Relations of the Ahl al-Bayt (‘a) with the Caliphs

Some members of Imam Ali’s household (‘a) named after the caliphs

One sign of cordiality is the christening of some of the honorable members of Imam Ali’s (‘a) household in the names of the caliphs. As we observe, His Holiness christened some of his offspring in the names of Umar, Abu Bakr and Uthman. It is said that he would not have christened them in their names if they were inimical towards one another and despised one another.

First of all, choosing these names taking into consideration the fact that they were popular and common cannot signify cordiality and friendship. Reference to the translated books of the companions of the Prophet (s) clarifies the point that the names: Umar, Abu Bakr and Uthman, were quite common among the companions of the Prophet of God (s).

Secondly, concerning the name Umar, in his book “Tahdhib Al-Tahdhib”[1], Ibn Hajar quotes Zubayr bin Bakr as narrating that the second caliph had christened the offspring of His Holiness by this name, while concerning the name of Uthman, it is likely that one of the other children of His Holiness was christened by this name because of the affection held by the honorable House hold (‘a) for Uthman Bin Maz’un the companion. It is

1. **Tahdhib Al-Tahdhib,** 7 / 427 / Dar al-Fikr, fourth edition.

mentioned that the Prophet of God (s) was intensely fond of him and on his death, His Holiness wept and wailed profusely.[1]

In the Sacred Precinct supplication of the Savior Messiah Imam (ʿa) it is narrated that His Holiness has extended his greetings of peace to the Commander of the Faithful's (ʿa) son Uthman, through his namesake, Uthman Bin Maz'un the companion.[2]

Thirdly, it is likely that the Commander of the Faithful (ʿa) christened his sons with these names so that under the cover of these names he would be better positioned to safeguard the interest of Islam and prevent excesses in his affairs by the caliphs. Nevertheless, the aforesaid christening cannot be a proof of His Holiness' consent and endorsement of the rule of the caliphs.

The caliphs' consultations with Imam Ali (ʿa)

His Holiness did not perceive it expedient to avoid speaking with them and handover the reins of affairs to them completely by desisting to intervene in any of the affairs. Obviously, his stepping aside totally would have had damaging consequences so that with his timely intervention in many of the affairs, wrongdoings were prevented. In the war with Iran and the Roman empire, the

1. **Usd al-Ghabeh,** 3 / 386-387 / Dar Ihiya' al-Turath Al-Arabi

2. **Al-Mazaar Al-Mash'hadi,** p-489, Islamic Publishers Institute, Qom; **Iqbal Al-A'amal,** 3 / page 75 / Maktab Al A'alam Al Islami.

advice and guidelines offered by His Holiness have been stated in the Nahj al-Balaghah.[1]

Umm Kulthum's marriage with the second caliph

One of the instances that the orthodox Sunni regard as a symbol of cordial relations is the marriages that took place between the honorable Prophet of God (s) and the caliphs or their families.

The very existence of this issue which according to the orthodox Sunni reveals the amity and cordiality between their families, is debatable from the point of view of Shiite erudite scholars. In his 'Masa'il Sarwiyah'[2], the late Shaykh Mufid has expressed doubts about it, while a look at the peculiarities of this marriage confirms his doubts.

In this marriage there was a wide disparity in the age of the couple such that Umm Kulthum had yet to attain the age of puberty whereas the second caliph was an aged man and older than Umm Kulthum's father, the Commander of the Faithful ('a). Moreover, the second caliph had such a history that young girls were wary of marrying him because of it. Testimony has been recorded in history concerning Umar's marriage proposal to Umm Kulthum from Abu Bakr's daughter, the reason for her refusal of his marriage proposal reads:

إنّه خشنُ العيشِ شديدٌ على النساء

1. **Nahj al-Balaghah** of Fayd al-Islam pp, 415 and 443.

2. **Al-Musannafat** Al-Shaykh Al-Mufid 7 / 86 /Al-Masail Al-Sarwiyyah / Al Mu'tamar Al-Ilami

> He has a violent temperament and is harsh with women. [1]

Assuming that this marriage did take place, the motives of conjugal relations and marriages of the two families need to be examined.

There are several motives for marriage between the two families such as:

1. Beauty and attractiveness
2. Economic motives
3. Attaining social status

4. Covering up improper and discordant conduct such as in the case of the Abbasid caliph Ma'moun, who after martyring the Eighth Imam (ʿa) made arrangements for the marriage of his daughter Um al-Fadl with Imam al-Jawad (ʿa) in order to cover-up his cowardly murder and divert the minds of the people from the tragedy of His Holiness' murder. Such types of marriages with regard to those who run the political affairs of the country is not improbable.

5. Marriage to a boy or a girl who has no financial means with the objective of rescuing them from poverty and suffering and put their lives in order.

With this explanation, marriage of two families with one another cannot symbolize cordiality, amity and satisfaction at their undertaking.

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1. **Tabari's History,** 3 / 270, International Publications Institute.

The Prophet of God (s) married off his daughter to Abu al-'As although he was a disbeliever - and obviously His Holiness had no liking and camaraderie for disbelievers.

Does this marriage show the Prophet's (s) consent and satisfaction at his faithlessness? Prophet Lot ('a) proposed to his nation's men who engaged in the abominable act of sodomy to marry his daughters. Does this marriage show that he was pleased with their actions and ways?

One of the factors of marriage between two families could be constraint and lack of alternative. Sometimes, when a powerful family proposes marriage to a family, turning it down can lead to definite mischief and dangers. Thus in order to avoid these dangers and mischief, the marriage takes place.

From among all the narratives in Shiite narrative sources[1] concerning Umm Kulthum's marriage, one understands that the Commander of the Faithful ('a) at first rejected the marriage proposal and finally, was faced with the second caliph's threat to disgrace and dishonor him. After receiving these threats, Abbas paid a visit to Imam Ali ('a) and communicated these threats to his holiness. He further requested His Holiness to let him take charge of the affair and take it to its fruition. In subsequent narrated traditions, the attack on Imam Ali ('a) and Fatima's (s) household, make it clear that there was no question of the existence of these threats. Such a marriage, even if it took place, cannot be the reason for cordiality, friendship and amity between these two families.

1. **Usul al-Kafi,** 5 /346

Relations of ‘Aishah with the Ahl al-Bayt (‘a)

In some narratives of the orthodox Sunni sect, ‘Aishah has praised Fatimat al-Zahra’ (s) and mentioned some of her ethical virtues, and also the ways the Prophet of Islam (s) approached her with respect and admiration.

These cases in no way prove devotion, friendship and good relations, for it occurs frequently that those persons who are on inimical terms recount the virtues and ethical values and practices of their enemies as it is said:

شَهِدَ الأنامُ بفضله حتى العِدى

والفضلُ ما شهدَت به الأعداءُ

In another Hadith,[1] ‘Aishah has been narrated to have prayed for Imam Ali (‘a) saying: يرحم الله علياً (God bless Ali!)

This Hadith has been documented by Yahya Bin Saleem and Abdullah Bin Uthman Bin Khaitham. About the former, Ibn Hibban (one of the great Sunni scholars) has remarked: “Yahya has made a mistake”; while Saji (a Hadith narrator and scholar of the orthodox Sunni sect) has said: يهمُّ فى الحديث (he has made a mistake in the Hadith).[2]

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1. **Musnad Ahmad,** 1 / pp-87-89.

2. **Tahdhib Al-Tahdhib,** 11 /198 / Dar al-Fikr.

Concerning the latter,Abdullah Bin Uthman Khaitham, Ibn Hibban has said:كان يخطىء (he was prone to error in narrating a Hadith)[1] and the erudite scholars of Hadith know that error and forgetfulness of the narrator invalidates the Hadith.

Secondly, the prayer that has been quoted from ʻAishah was after the martyrdom of His Holiness, and glorification after martyrdom does not prove cordiality and amity prior to martyrdom.

Thirdly, in history there are many cases that reveal lack of cordiality and friendship among them. We refer to some of them below:

1. Ibn Saʻad remarks thus:

إنّ عائشةَ زوجَ النبيَ عليه السلام قالت لمّا ثقل رَسول الله عليه السلام واشتدَ به وجعُهُ استاذَنَ ازواجَهُ في أن يمرَّضَ في بيتي فأذنَ لَهُ فخرِجَ بينَ رجلينِ تخطُّ رِجلاهُ في الأرضِ بينَ ابن عبّاسٍ تعني الفضلِ و بين رجلٍ آخرٍ و قال عبيدالله فأخبرتُ ابن عبّاسٍ بما قالت قالَ: فهل تدري من الرجلُ الآخر الذي ام تسمّ عائشةُ؟ قالَ: قلتُ: لا قال ابنُ عبّاسٍ: هو عليٌّ إنّ عائشةَ لا تطيبُ لهُ نفساً بخيرٍ.

Translation:

> The wife of the Prophet of God (s) said: "When the sickness of the Prophet (s) worsened, he asked leave of his wives to be confined to bed in my house to

1. 5 /275 / Darul Fikar

> which they agreed. Thereafter, while his feet were being dragged on the ground, he came out with the help of two persons, one of whom was Fadhl Bin Abbas and the other was another man.”

Ibn Abbas asked Ubeidullah: “Do you know who the ‘other man’ was that ‘Aishah did not disclose his name?”. I replied in the negative. Then Ibn Abbas said: “He was Ali (‘a) whom ‘Aishah resented deep down in her heart.” That was the reason why she did not disclose his name.

2. Yet another example which is a clear proof is the Jamal Battle in which ‘Aishah, on the pretext of avenging the blood of Uthman, went to war with Imam Ali (‘a), whereas, her previous slogan was اقتلوا نعثلاً قتل الله نعثلاً (meaning Uthman – may God kill him!) However, after her return to Mecca, when she heard about the allegiance of the people with Imam Ali (‘a), she expressed her resentment.

In his book on history, Tabari remarks thus:

> “…‘Aishah had gone to Mecca and on the way back from Mecca she met ‘Abd Bin Umm Kalb’. She asked him about the situation there and he told her that Uthman had been murdered. She went on: ‘What have they done after that?’ He replied: ‘In the best of events that has taken place for the inhabitants of Medina, they have unanimously sworn their allegiance to Imam Ali Bin Abu Talib (‘a).’

She said:

> ‘I swear to God, how I wish the heavens would fall down on the earth! If what you say is true take me back (to Mecca). She changed her mind to return to

Medina, and said: "By God Uthman was killed while he was innocent; by God, I shall avenge his blood!" Ibn Kalb said to her: 'By God, you are the first person to have changed her statement. You had said previously اقتلوا نعثلاً فقد كفر (Na'thal was the name of a Jew that was used to discredit someone) 'Kill Uthman for he has become an infidel.' قُتلَ و الله عثمانُ مظلوماً و الله لا طلبنَّ بدمِهِ

On the instructions of Her Holiness Zahra' ('a), her domestic helper Fiddah did not allow 'Aishah to enter her residence from the time of the martyrdom of Her Holiness.

Imam Ali ('a) and Ibn Abbas's visiting the ailing 'Aishah

In a 'Hadith' narrated tradition in explanation of Abu Hanifah's documented narration, it has been narrated that His Holiness Imam Ali ('a) accompanied by Abdullah Bin Abbas paid a visit to the ailing 'Aishah. 'Aishah expressed her concerns and worries for her afterlife, to which Ibn Abbas said: "I heard the Prophet of God (s) state that 'Aishah shall be my spouse in paradise, and His Holiness enjoys a far loftier and higher standing with his Creator Who would not marry him to a flame of fire."

Examination of this Hadith

This Hadith has been quoted from Akramah and a section of the eminent orthodox Sunnis have attacked and undermined Akramah. Yazid bin Abi Ziyad is quoted to have said that Ali Bin Abdullah Bin Abbas had tied him

up claiming that he had lied about his father,[1] while, in his book[2] المغنی فی الضعفاء al-Dhahabi says:

و كذبه مجاهد و ابن سيرين و مالك

that Mujahid, Ibn Sirin and Malik had called him a liar.

Secondly, it is possible that Imam Ali (‘a) and Ibn Abbas went to pay her a visit out of consideration for her status as the wife of the Prophet of God (s) just as in the Battle of Jamal, His Holiness had also shown consideration to her.

Concerning the statement that “the Prophet of God (s) is so superior and high that God would not marry him to a flame of fire,” which seems to be narrated from Ibn Abbas. Reflection on the verse of *Al-Tahrim* (the Forbidding) the concluding verses clarify the issue appropriately. In the opening verses of the Surah, God Almighty refers to the improper conduct of the spouses of the Prophet of God (s) and castigates them (particularly, Hafsah and ‘Aishah).

> *“If you two repent to God, your hearts are certainly inclined, but if you support one another against him, God is his Protector, and Gabriel, and the righteous among the believers and, after that, the angels are his supporters.”*[3]

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1. Hadi Al-Sari Muqaddamat Fath Al-Bary, p-426 / Dar al-Ma’rifah, Beirut.
2. Vol.2, pp. 438–439.
3. *Surat Tahrim / verse 4*; **Sahih al-Bukhari** / Kitab Al-Tafsir / chapter on narration “واذا اسر النبی...” 3 / Part 6 / p-541 and 543 / Dar al-Qalam, Beirut.,

And in the final verses of the Surah, as a case in point of unbelieving individuals, it mentions the wives of two of the prophets of God, His Holiness Noah and His Holiness Lot, and refers to their betrayal of their husbands, stating that their place is the fire of hell.

> *"God has struck a similitude for the unbelievers, the wife of Noah and the wife of Lot; for they were under (the care of) two of Our righteous servants, but they betrayed them, so they availed them nothing whatsoever against God; so it was said, Enter, you two, the Fire with those who enter."*[1]

With this explanation, it is clear that simply being the wife of the Prophet (s) is not sufficient reason for entering paradise; rather, this matter depends on the type of thought, belief and behavior towards the Prophet (s).

1. *Surat Tahrim / verse 10.*

Relations of the Caliphs and Imam Ali (‘a)

In certain narratives Imam Ali (‘a) is quoted to have praised Abu Bakr and Umar stating: “They were leaders of guidance and guides of the Muslim nation and the nation’s reformers; and were successful in good objectives and they departed from this world in hunger (they did not accumulate wealth for their worldly aspirations).”[1]

First of all, narration of these types of ahadith is a specialty of the orthodox Sunni sect; and on no account does the Shiite regard them to be conclusive.

Secondly, from the Sunni point of view as well, taking into consideration the other Hadith which explain Imam Ali’s (‘a) view concerning the caliphs[2], this Hadith cannot be reliable.

Thirdly, this Hadith lacks reliability because of incomplete transmission, because the narrator has been named as ‘an authority’ but anonymous.

In yet another narration by Usayd Bin Safwan from Imam Ali (‘a) concerning the blessed verse: “And he who has come with the very truth and confirms it…,”[3] it is narrated that the verse is reference to Abu Bakr as the person who confirmed the Prophet of God (s).

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1. **Al-Tabaqat Al-Kubra,** 3 / 210 / Dar Beirut Lil Tiba’ati wa al-Nashr.
2. Refer to next chapter
3. *Surat al-Zumar, verse 33.*

The documentary evidence of the Hadith as mentioned in *History of the City of Damascus*[1] and *Tabari's Commentary*,[2] include the names of Umar Bin Ibrahim Bin Khalid Kordi-Hashemi and Usayd Bin Safwan.

About Umar Bin Ibrahim Bin Khalid, the well-known erudite Sunni scholar and Hadith researcher al-Dhahabi remarks thus: "Dar Qutni has said that he is a big liar while Khatib has commented that he is unreliable."

Al-Dhahabi regards it to be forged and considers Usayd Bin Safwan to be an anonymous (unknown) figure.

With this explanation, the praises that Imam Ali (ʿa) is alleged to have showered on the caliphs according to the aforesaid Hadith are unproven, lacking in credibility and therefore, unacceptable.

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1. **History of the City of Damascus**, 3/438 / Dar al-Fikr

2. **Tabari's Commnetary**, 11 / 3 / Chapter 24 / Dar al-Maʿrifah, Beirut.

Relations of the Prophet's (s) companions with Imam Ali ('a)

A) The Muslim nation's unfaithfulness

It is necessary to reflect on a number of Hadith to know the manner of the companion's communication with Imam Ali ('a) after the death of the honorable Prophet of God (s):

١. ... عن على عليه السلام: «إنّ مما عهد الي صلى الله عليه وآله: إنّ الأمة ستغدر بي بعده»

> Imam Ali ('a) is narrated to have said: "One of the things that the Prophet pointed out to me was that the Muslim 'Ummah' nation would be unfaithful to me after his departure."[1]

This narrated tradition deserves to be paid attention to and looked at closely:

1. The documentary proof of this Hadith is reliable because Hakim Neyshabury asserts: "The documentary proof of the Hadith is correct and Al-Dhahabi has also verified its authenticity in his 'summarization'."

2. The Arabic word 'Ghadr' mentioned in the original text of the Hadith means unfaithfulness or not being loyal to

1. **Al Mustadrak Ala al-Sahihayn,** 3 / 140

one's promise. In the book 'Sihah', Jaowhary remarks: "Ghadr implies being unfaithful."[1]

Firuzabadi writes in *Al-Qamus* that: "Ghadr means breach of faith and is the opposite of faithfulness."[2]

While Ahmad bin Faris says: 'Al-ghadr' is a principle that signifies giving up something and its implication is 'ghadr' which is breach of trust (unfaithfulness) and not being faithful to a promise.

In *Lisan Al Arab*, Ibn Manzur says: "Ibn Sidah has said 'ghadr' is antithesis of fulfillment of contract while others have said that 'ghadr' is not fulfilling contracts.[3]

3. This breach of agreement has been attributed to the Muslim nation and signifies that if there were individuals who fulfilled their contracts, they were in an extremely small minority so that their presence was not incompatible with the veracity of the nation – individuals such as Salman, Abu Dhar, Miqdad and Ammar.

4. This Hadith which has been narrated from Imam Ali (ʿa) signifies that the Muslim nation had the responsibility of a covenant that was necessary for them to be faithful to. This covenant is the covenant of al-Imamah and guardianship of the nation that God has ordained – and the vast majority of the Muslim nations have breached this covenant.

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1. **Sihah al-Lughah,** 2 /766 / Dar al-ʿIlm Lil Malayyin, Beirut.

2. **Al-Qamus Al-Muhit,** 2 /100 / Dar al-Ma'rifah, Beirut.

3. **Lisan Al-Arab** (Arab Dictionary), 10 /21 / Dar Ihiya' Al-Turath Al Arabi, Beirut.

On this basis, the Hadith shall not accept the explanation that 'a nation which broke its contract' means a group who were responsible for bringing about the Siffin or Nahrawan Battles. Firstly, the apparent meaning of the term بعده in the phrase: انّ الاُمةَ ستغدرُ بی بعده (After the departure of His Holiness, the Muslim nation shall be unfaithful with regard to me) means immediately after the death of His Holiness the Prophet; and secondly, that group was part of the Muslim nation and so the Hadith attributes unfaithfulness and breach of contract to the Muslim Ummah.

The unfaithfulness of the Muslim nation meant refusing Imam Ali ('a) the position of caliph

Ibrahim Bin Muhammad al-Juwayni has mentioned another Hadith and described the Muslim nation's unfaithfulness in his book, *Fara'id Al-Simtayn*.[1] Ibn Abbas has been quoted to have said that one day the Prophet of God (s) was at home when his honorable Household ('a) i.e. Imam Ali, Her Holiness Fatimah, Imam Hasan and Imam Husayn entered. His Holiness wept as each one of them entered. The companions of the Prophet (s) enquired as to why His Holiness had wept as each one of them entered. In reply, His Holiness mentioned the reason why he had wept when Imam Ali ('a) had entered:

... أما عليّ بن ابي طالب... و إنّي بكيتُ حينَ أقبلَ لأنّي ذكرتُ غدرَ الامةِ بهِ بعدي حتى إنّه يُزالُ عن مقعدي و قَد جَعَلَهُ الله لهُ

1. We shall discuss the book and its author subsequently.

بعدي ثم لا يزالُ الأمر بهِ حتى يُضربَ على قرنِه ضربةً تُخضَبُ منها لحيتُهُ ... [1]

I wept when Ali Bin Abu Talib entered because on seeing him I remembered the unfaithfulness of the Muslim nation in relation to him. I even remembered that he would be thrust aside from the position ordained by God of being my successor. Thereafter, it shall continue in this fashion until a blow shall be dealt (with the sword) to his forehead so that his beard will take on the color of his blood.

Innocence of Imam Ali (‘a)

These ahadith have been mentioned in books of the orthodox Sunnis as well, the book, *History of the City of Damascus*, in several ways, one of which we recount as below:

Anas Bin Malik is narrated to have said: “We went out with the Prophet of God (s) and when His Holiness was passing by an orchard, Ali (‘a) remarked what a beautiful orchard it was! At which the Prophet of God (s) stated: “Your garden in paradise is better than this one.” Thereafter, the Prophet of God (s) placed his head on one of Imam Ali’s (‘a) shoulders and wept. Ali (‘a) asked him why he was crying, to which replied: “For the hatred that certain nations harbor in their heart for you which they will not reveal until I pass away from this world.”

Imam Ali (‘a) then asked the Prophet of God (s) what he should do. To which His Holiness stated: “You need to be

1. **Fara’id Al-Simtayn**, 2 / 34-35 / al-Mahmudi Institute, Beirut.

patient." Imam Ali ('a) then said: "What if I am not able to?" "Be patient." His holiness repeated: "You need to have a good approach towards them." He enquired: "Will my religion (then) remain unharmed?" To which His Holiness replied in the affirmative, stating: "Yes, your religion will remain unharmed."[1]

B) The Companions who are dislodged from the Pond

1. There are other Hadiths which bespeak of the dislodgment of the companions of the Prophet of God (s) from the Pond on the Day of Resurrection because of apostasy from religion as well as alteration in religion after the departure of His Holiness. There are a large number of such Hadith mentioned in the books of the orthodox Sunni sect and have been narrated by many of the companions, including Hudhayfah, Abdullah Bin Mas'ud, Abu Bakr, Abu Sa'id al-Khidri, Umar Bin al-Khattab, Sahl Bin Sa'd, Uqbat Bin Aamir, Abu Hurayrah, Umm Salamah, Asma Bint Abu Bakr, Ibn Abbas, Anas Bin Malik and 'Aishah. Some specimens are mentioned below:

عن أبي هريرةَ أنّه كانَ يحدّثُ أنّ رسول الله ﷺ قالَ: يردُ عليَّ يومَ القيامةِ رهطٌ من أصحابي فيحلّون عن الحوضِ فأقولُ: يا ربِّ

1. **History of the City of Damascus**, 42 /323 / Dar al-Fikr.

أصحابي فيقول: إنّكَ لا علم لك بما أحدثوا بعدك، أنهم ارتدّوا على أدبارِهم القهقرى.[1]

Abu Hurayrah is narrated that he was writing a Hadith that the Prophet of God (s) had stated: 'On the Day of Resurrection, a number of my companions will come into my presence but will be barred from the Pond. I shall plead to the Creator that they are my companions but He shall state: 'You are not aware of what (problems) they created after your departure; they reverted to their past.'"

عن ابى هريرةَ عن النبيّ ﷺ قالَ: بينا أنا قائمٌ إذا زمرةٌ حتى اذا عرفتُهُم خرجَ رجلٌ من بيني و بينَهُم فقالَ: هلمَّ. فقلت: أينَ؟ قالَ إلى النارِ والله قلتُ: وما شأنُهم؟ قالَ: إنّهُم ارتدوا بعدك على ادبارهم القهقَرى، ثم اذا زمرةٌ حتى عرفتهم خرجَ رجلٌ من بيني و بينَهُم. فقالَ هَلُمَّ قلتُ أينَ؟ قال: إلى النارِ و الله قلتُ: وما شأنُهم؟ قالَ أنّهم ارتدّوا بعدك على ادبارِهم القهقرى فلا اراهُ يخلصُ منهم الا مثل همل النِعَمِ.[2]

Abu Hurayrah has narrated that the Prophet of God (s) stated: "While I am standing in the midst of the people, on the Day of Resurrection, suddenly a

1. **Sahih al-Bukhari**, 4 / 142 / Bab Al-Hawd / Dar al-Ma'rifah, Beirut.
2. **Sahih al-Bukhari**, 4 / 142 / Bab Al Hawd / Dar al-Marifah, Beirut.

group unite and come forward. Till I am able to recognize them, a man comes forward from among them and says: 'Come along.' I ask him, 'Where to?' He replies 'By God, towards the fire.' I enquire what was wrong with them and he says: 'They reverted after your departure."

Thereafter, another group of people come forward so that I can identify them. From among them also a man steps out and asks me to accompany them. I enquire 'Whereto?' He says: 'By God, towards the fire.' I say: 'Why, what is wrong with them?' He replies: 'They reverted after your departure.' Then I see no person from among them who is delivered, except a very few, who have been set free like a small number of camels wandering freely in the desert."

عن أبي النضر بلغهُ أن رسولَ الله ﷺ قالَ لشهداء أحد: هؤلاء أشهدُ عليهم فقالَ أبوبكرِ الصديق: ألسنا يا رسولَ اللهِ ﷺ بإخوانهم أسلمنا كما أسلَموا وجاهدنا كما جاهدوا؟ فقال رسول الله ﷺ: بلي و لكن لا أدري ما تحدثون بعدي فبكى أبوبكرٍ، ثم بكى... .[1]

Abu An-Nazar narrates concerning the martyrs of the Battle of Uhud. The Prophet of Islam (s) stated: "I bear witness to them." Abu Bakr protested: 'O, Prophet of God, are we not their brethren as well?" They submitted to Islam and we too have submitted;

1. **Al-Mawta** / Kitab Al-Jihad / Bab Al-Shuhada' fi Sabil Lillah 2/461/ Dar Ihiya' al-Turath al-Arabi / Beirut.

> they fought and we fought as well." The Prophet of God (s) stated: 'Yes, but I do not know what things (what problems) you will create after my departure.' On hearing this statement, Abu Bakr wept…

Ibn Abdel Bar in the book, *Al-Tamhid*,[1] writes: "What the Prophet of God (s) meant by 'I bear witness' to the martyrs of Uhud, implies that he testifies to the correctness of their faith and their aversion to sin and conversion, change and rivalry with one another in worldly matters.

It needs to be pointed out that the majority of the companions –with few exceptions– reverted from Islam's essence. From the previous Hadith: ان الامة ستغدر بی, we conclude that this apostasy or conversion, narrated by al-Bukhari, attributed to the majority of the Prophet's (s) companions, except for a few, is in relation to the breach of contract and deviation from the path that the Prophet of God (s) had charted for them.

* * *

1. **Al-Tamhid**, 21 /288

Relations of the Caliphs with Imam Ali (‘a)

The relations of the caliphs with Imam Ali (‘a) is visible in the disagreement of Abbas with His Holiness concerning the trusteeship of the charities mentioned in *Sahih al-Bukhari*, *Sahih Muslim*, and *History of al-Madinah*. I quote from *Sahih Muslim* this Hadith, in which the second caliph (Umar) addresses Imam Ali (‘a) and Abbas thus:

... فلما تُوفيَ رسولُ الله ﷺ قال أبوبكرٍ: أنا وليُّ رسول الله ﷺ، فجئتما تطلبُ ميراثك من ابن اخيك و يطلب هذا ميراث امرأَته من أبيها فقالَ أبوبكرٍ: قال رسول الله ﷺ: ما نورّثُ ما تركنا صدقةً فرأيتماهُ كاذباً آثماً غادراً خائناً و اللهُ يعلمُ أنّهُ لصادقُ بارٌ، راشدٌ تابعٌ للحقّ ثم تُوفّيَ أبوبكرٍ و أنا وليُّ رسول الله ﷺ و وليُّ ابوبكرٍ فرأيتماني كاذباً آثماً غادراً خائناً والله يعلَمُ أنّي لصادقٌ بارٌّ راشدٌ تابعٌ للحقّ... .[1]

…When the Prophet of God passed away from this world, Abu Bakr said: “I am the guardian of the Muslim nation after the Prophet of God’s departure, and the two of you, Abbas and Ali, have come to demand your inheritance. You, demand the inheritance of your paternal cousin, and he, the

1. **Sahih Muslim,** 4 / 27 and 49 / Kitab Al-Jihad Wa al-Siyar/ Bab Hukm Alfee / Ezziddin Institute.

inheritance of his spouse from her father. The Prophet of God had stated that he did not have any inheritance and that whatever he left behind was for charities.' However, you regard him to be a liar, sinner, and breaker of contract and betrayer of trust, whereas, God knows that he was honest, benevolent, pious, and a follower of the truth. Thereafter, Abu Bakr died, and I am the guardian of the Muslims after the Prophet and Abu Bakr, but you consider me to be a liar, sinner, breaker of contract and betrayer of trust, whereas, God is aware that I am honest, benevolent, pious and a follower of the truth."

Al-Bukhari also refers to this Hadith.[1]He has mentioned the subsequent sentences, which is the second caliph's statement about Abu Bakr and himself. Researchers should compare these two narrated traditions with one another.

Ibn Shubbah in the book, *The History of al-Medinah writes*:

... و أقبل عَلَيَّ عليٌّ و العباسُ عليهما السلام تزعمان أنَّ ابابكرٍ فيها ظالمٌ فاجرٌ والله يَعلمُ أنّهُ فيها لصادقٌ بارٌّ راشدٌ تابعٌ للحقِّ ثم توفّى الله أبابكرٍ ... فقلت أنا اولى الناسِ برسول الله صلى الله عليه وآله و بأبي بكر ... فقبضتها سنتينِ من امارتي أعملُ فيها بِمَا عَمِلَ رسولِ الله صلى الله عليه وآله

1. **Sahih Al-Bukhari,** 2 / 504 / Kitab Al-Khums / Bab Fard Al-Khums / Dar al-Qalam, Beirut.

ومثلِ ما عملَ فيها أبوبكرٍ ... واقبل عَليَّ عليٌّ والعباسَ ... فتزعمان أنّي فيهما ظالمٌ فاجرٌ واللهُ يعلمُ أني لصادقٌ بارٌّ راشدٌ تابعٌ للحقّ....[1]

In this Hadith, the second caliph (Umar) accuses Imam Ali (‘a) and Abbas of calling him either a liar, sinner, breaker of contract and betrayer of trust or depraved oppressor.

The two *Sahih* books mention that the Commander of the Faithful (‘a) summoned Abu Bakr for peace and stated: “Come alone, for I hate Umar to come.”

* * *

1. **History of al-Madina al-Munawwarah**, 1 /202–204 / Dar al-Fikr (under the heading, “Khusumat Ali wal Abbas bil nisbati Ila Umar)

The Caliphs' relations with Fatimat al-Zahra'('a) on the *Fadak* issue

Yet another example that symbolizes the strained relations of the Prophet's Household ('a) with the administrative machinery of the caliphs was their approach towards Fatimat al-Zahra' ('a) on the *Fadak* orchard issue. This issue so provoked her holiness' anger that eminent Sunni Hadith narrators have narrated it:

... فأبى أبوبكر أن يدفعَ الى فاطمةَ منها شيئاً فوجدت فاطمةُ الى أبي بكرٍ في ذلك فهجرتهُ فَلم تكلمهُ حتى توفّيت ... فلمّا تُوفيَت دفنَها زوجُها عليٌّ ليلاً ولم يؤذن بها أبابكرٍ و صلّى عليها.

Thus Abu Bakr gave no part of it to Fatimah ('a). For this reason Fatimah was angry with Abu Bakr. She stopped speaking to him and never spoke to him as long as she lived. When she departed from this world, her husband Imam Ali ('a) buried her in the night and did not inform Abu Bakr of her death and recited the funeral prayer over her body himself.[1]

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1. **Sahih Bukhari** / Kitab Al-Maghazy / Bab Khaybar battle / Dar al-Qalam – **Sahih Muslim,** 4 / 29 / Kitab Al-Jihad wa Al-Siyar Bab Qawl Al-Nabi (s) "La Nourith" / Ezziddin Institute; **Musnad Ahmad,** 1 /9 / Dar Sudayr Beirut; **Tabaqaat Ibn Sa'd** 2 /315 / Dar Beirut; Tabari's History 2 / 236 / Dar al-Kutub Al-Ilmiyah.

Now we focus and reflect on yet another Hadith which al-Bukhari and others have mentioned on the moral virtues of Her Holiness Fatimat al-Zahra' ('a):

... إنَّ رسولَ الله ﷺ قالَ: فاطمةُ بَعضةُ منّي فمن أغضَبها أغضبني

> The Prophet of God (s) stated: "Fatimah is an integral part of me. Thus any person who arouses her anger has aroused my anger." [1]

This statement clearly proves that Fatimah's ('a) anger is accompanied with that of the Prophet of God's (s) anger. In numerous ahadith, the Prophet of God (s) has foretold the future and predicted a large number of events and seditions. Now on the basis of the Hadith, it is quite clear that one who becomes the object of Fatimah's ('a) anger, becomes the object of the ire of the Prophet of God (s) as well.

Another Analysis of Caliphs' Relations With The Household of the Prophet

Ibne Abi Shaybah's Hadith on the threat of setting the house ablaze

One of the issues that needs to be taken into consideration while analysing these relations is the caliphate's attack on the home of His Holiness Imam Ali ('a) and Fatimah ('a) by its administrative machinery. In this connection, we give several examples from orthodox Sunni sources:

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1. **Sahih al-Bukhari**, 5 / 96 / Book on the Virtues of the Prophet's Companions 9 / Bab Manaqib Fatimah / Dar al-Qalam – Beirut.

حدثنا محمدُ بنُ بشرٍ (اخبرنا) عبيدُالله بنُ عمرحدثنا زيدُ بن أسلمَ عن إبيه أسلمَ أنّهُ حين بويعَ لأبي بكرٍ بعدَ رسول الله ﷺ كانَ عليٌّ والزبيرُ يدخلانِ على فاطمةَ بنتِ رسولِ الله ﷺ فيشاورانَها و يرتجعون في أمرهم.

فلمّا بلغَ ذلك عمربَنَ الخطابِ خرجَ حتى دخلَ على فاطمةَ فقال: يابنت رسول الله ﷺ و الله ما من احدٍ أحبُّ إلينا من أبيك و ما من أحد أحبَّ إلَينا بعد أبيك منك.

وأيمُ الله ما ذلك بمانعي أن اجتمعَ هؤلاءِ النفرُ عندَكِ أن أمرتَهم أن يُحرقَ عَليهم البيتُ...

قالَ: فلمّا خرجَ عمرُ جاؤوها فقالت: تعلمونَ أنَّ عمرَ قد جاءَني وقد حَلَفَ بالله لئن عدتُم ليحرقنَّ البيت وأيمُ الله ليمضينَّ لما حلفَ عليهِ فانصرفوا راشدينَ فروا رأيكُم ولا ترجِعوا الَيَّ فانصرفوا عنها فَلَم يَرجعوا إليها حتى بايعوا لابي بكرٍ.

Ibn Abi Shaibah (the mentor of Bukhari, writer of *al-Sahih*, and whom al-Bukhari has quoted profusely) based on authentic documents from Zaid Bin Aslam, who quotes his father Aslam, that:

"After the passing away of the Prophet of God (s) while they were taking the oath of allegiance for Abu Bakr, Imam Ali ('a) and Zubayir went to meet her holiness Fatimah the daughter of the Prophet of God (s) to consult with her concerning their affairs.

> This matter reached the ears of Umar Bin al-Khattab. He came into the presence of Fatimah (ʿa) and said:
>
> "O, daughter of the Prophet of God, I swear by God that no person is more beloved to us than your father; and after your father, no person is more beloved to us than you are; and I swear by God that should these few individuals (who come to visit your home in order to consult with you) continue to do so, my (aforesaid) love shall not be a hindrance to my setting fire to the house while they are inside (consulting with you)."
>
> When Umar had left the house, they arrived at her home and Fatimah (ʿa) told them: "Do you know that Umar came to me and has sworn to God that if you all return, he will set fire to the house while you are inside; and swear to God, he will implement his oath. Now it is up to you (to decide)."

They went away and did not return again until they had sworn allegiance to Abu Bakr. [1]

This Hadith has been narrated by al-Siyuti[2], al-Muttaqi al-Hindi,[3] as well as by Dehlavi.[4] Dehlavi regards its documentary evidence to be على شرط الشيخين.[1]

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1. **Al-Musannaf,** 7 / 432 / chapter 43 / What is mentioned on Abu Bakr's caliphate/ H.45,37.
2. **Musnad Fatimah**, p-36 / al-Thaqafiyah Publishers / Beirut.
3. **Kanz al-Ummal,** 5/651/ Hadith no. 14138/ al-Risalah Publishers/ Beirut.
4. **Izalat al-Khafa'**, 2 /29 / Lahore, Pakistan and 2 /179.

Ibne Abdel Bar[2] and Nuveiry,[3] quoting him, have narrated with a slight alteration in some words such as ليفعلن instead of the word ليحرقن.

In this narrative, one needs to take note of some subjects:

A) Arrival of Umar at the doorsteps of Fatimat al-Zahra's ('a) home and his threat was because certain individuals that had congregated in the house and were engaged in discussing the question of succession to the caliphate, had refused to swear allegiance to Abu Bakr.

Thus the second caliph's threat was aimed at expediting their swearing of allegiance to Abu Bakr. This is understood from the opening words of the narrative حين بويع لأبى بكر and its concluding words فلم يرجعوا اليها حتى بايعوا أبا بكرٍ in which swearing of allegiance to Abu Bakr is mentioned.

B) Undoubtedly, of those that were in the house, it was Imam Ali ('a) who was the focus of Umar's attention for swearing the oath of allegiance. According to what Bukhari has stated in his famous narrative, His Holiness did not swear allegiance for six months.[4]

C) From Ibn Abu Sheibah's narrative we understand that the second caliph swore in the name of God that if they

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1. The term على شرط الشيخين implies stipulations that al-Bukhari and Muslim consider to be valid for accuracy of the Hadith – narrated tradition - in their respective 'Sahih' books.

2. **Al Isti'ab**, 3 / 975 / Al-Nahdah, Egypt

3. **Nihayat al-Irab**, 19 / 40 / Cairo.

4. **Sahih al-Bukhari** / Kitab Al-Maghazi / Bab Ghazwat Khayber / 3 / 252 / Hadith no. 704 / Dar al-Qalam / Beirut.

did not change their stance and refused to swear allegiance he would set their house ablaze and Her holiness Fatimat al-Zahra' (ʿa) also emphasized and swore to God that he would carry out the aforesaid threat he had sworn to undertake.

Consequently, it is quite likely that with regard to what has been narrated, if His Holiness Imam Ali (ʿa) did not swear allegiance for six months, he would have carried out his threat concerning the swearing of allegiance.

The last sentence of Ibn Abu Sheibah's Hadith,

فلم يرجعوا حتى بايعوا أبابكر is directed at those persons who would come to the house from outside and consult Imam Ali (ʿa) in the house of Her Holiness Fatimah (ʿa). For this reason, not only does this Hadith prove the existence of the threat; rather, with regard to the mentioned preliminaries, it proves its excessiveness.

Al-Balathuri's Hadith

المدائني عن مسلمةَ بن محارب عن سليمانَ التيمي وعن ابنِ عون إنَّ ابابكر أرسل الى عليٍّ يريدُ البيعةَ فلم يبايع فجاءَ عمرُ و معهُ فتيلةٌ فتلقتهُ فَاطمةُ على البابِ.

فقالت فاطمةُ: يابنَ الخطاب اتراك محرقاً عليَّ بابي؟ قالَ: نعم و ذلك أقوى في ما جاء بهِ أبوك.

Balathuri has narrated from Suleiman al-Tayemi and Ibn Aoun that Abu Bakr sought to gain Imam Ali's (ʿa) allegiance but His Holiness did not comply. Thus,

Umar, who was carrying a lit wick (which was aflame) came to the entrance door and spoke with her Holiness Fatimat al-Zahra' ('a). Fatimah ('a) stated: "O, son of Khattab, do you aim to set fire to the door of my house?" He replied in the affirmative stating: "Yes, and this is the most powerful task towards what your father has brought." [1]

Tabari's Hadith

حدثنا ابنُ حميد قالَ حدثنا جريرٌعن مغيرةَ عن زيادِ بنِ كليب قالَ: أتى عمرُ بنُ الخطاب منزلَ عليٍّ وفيه طلحةُ و الزبيرُ و رجالٌ من المهاجرينَ فقالَ: واللهِ لاحرقنَّ عليكم او لتخرجَنَّ إلى البيعةِ.

In his history book, Tabari quotes Ziyad Bin Kulayb that Umar Bin al-Khattab came to Imam Ali's ('a) house at a time when Talha, Zubayr and men from the Mohajirs (migrants) were inside, and said: "By God, I shall burn down the house on you unless you come out and swear allegiance (to Abu Bakr)…" [2]

Unanswered question

Now the question arises: On the basis of what right was Imam Ali and Her Holiness Fatimah's ('a) home threatened with arson attack?! This house which was the most superior of the houses of the Prophet (s), as

1. **Ansab Al-Ashraf,** 2 /770 / Dar al-Fikr.

2. **Tabari's History**, 2 /443 / Al A'alami Publishers / Beirut.

narrated by Sayouti[1] – at a time when the *blessed verse:* "فی بُیوت أذِنَ اللهُ أن تُرفعَ وَ یذکَرَ فِیهَا اسمُهُ..."[2]. *(In houses God has allowed to be raised up, and His Name to be commemorated therein ...)* was revealed, the companions of the Prophet of God (s) asked: "O, Prophet of God, which are these houses?" His Holiness replied: "These houses are the homes of the prophets of God." Abu Bakr stood up and said: "O Prophet of God (s), is Fatimah and Ali's ('a) house one of such houses?" His Holiness the Prophet (s) stated: "Yes, it is one of the best of them."

1. **Al-Durr Al-Manthur,** 6 /202 / Dar al-Fikr

2. *Surat al-Nur, verse 36.*

Yes, this house was the house that the Prophet of God (s) stood outside for either one month,[1] forty days,[2] six months,[3] seven months,[4] eight months,[5] nine months,[6]or seventeen months,[7] its entrance door[8] and recited the *Tatheer* (purification) verse for its residents.

According to the viewpoint of the orthodox Sunnis, legitimacy of caliphate is based on consensus and Imam Ali ('a) had yet to swear his allegiance, then, was Imam Ali ('a) not in the rank of those Muslims whose vote was necessary to realize the consensus?!

Taking into consideration that His Holiness had still not voted in favor of their appointment as caliphs, and

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1. **Musnad** Abu Dawud al-Tiyalisy; p-274 / Dar al-Kitab Al-Lubnani.
2. **Majma' Al-Zawa'id,** 9 / 267 Hadith narration no. 149111 / Dar al-Fikr; **Al-Durr Al-Manthur**, 6 /606 ; **Shawahid Al-Tanzil,** 2 /44 / Printing and Publishing Institution.
3. **Jame' al-Bayan Al-Tabari,** pp-5-6, Dar al-Ma'rifah, Beirut; **Majma Al-Zawa'id Al-Haythamy**, 9 / 266 / Hadith no. 14985.
4. **Jame' al-Bayan al-Tabari**, 22 /6 / Dar al-Ma'rifah, Beirut; **Ibn Kathir's Interpretation**, 3 / 492 / Dar al-Ma'rifah, Beirut.
5. **Al-Durr Al-Manthur**, 5 / 613 / Dar al-Fikr; **Shawahid Al-Tanzil**, 2 /46.
6. **Al Muntakhab Min Musnad** Abd Bin Hamid, p-173 / A'alam Al-Kutub; **Dhakha'ir Al-Uqaba**, p-25/ Al-Wafa Publishers, Beirut.
7. **Majma' Al-Zawa'id,** 9 / 267 / Hadith No. 14986 / Dar al-Fikr; **Shawahid Al-Tanzil**, 2 /78
8. The aforesaid periods are not incompatible with one another in the Hadith narrated tradition because each of the companions of the prophet has recalled the period of time he was with His Holiness the prophet.

consequently, their rule as caliphs had not gained legitimacy, then on what basis had they granted themselves the right to threaten a house that was revered by God and His Prophet (s).
Did this disrespect and insult to the revered Household (ʿa) not invalidate their competency to become caliphs?!

In subsequent discussions, we will mention how they did not remain content with making threats, and describe how far they went with regard to this Household (ʿa) and how they carried out their threats.

This is a clear proof that the allegiance of His Holiness with their reign as caliphs was a superficial one and was solely intended to preserve the power of Islam and prevent weakening of the Islamic system.

So far the threats to the Household of the Holy Prophet of God (s) have been mentioned on the basis of documentary evidences of the orthodox Sunni followers. However, examples that go beyond simple threats such as arson attack on the house, beating Her Holiness Fatimah (ʿa) while she was pregnant, fracturing her pelvis and the consequent abortion of her child that ultimately led to the martyrdom of Her eminence, have been mentioned in both Shiite and Sunni books.

In his book *Ma'sat Al-Zahra'* (ʿa), the research scholar Allama Sayyid Ja'far Murtada writes:

> "These quotes and narratives are so extensive that they are not the monopoly of authoritative books of a single school of thought and a particular branch of knowledge; rather, erudite scholars of the Mu'tazila

(rationalist philosophers of Islam) and Ash'ary, Hanafi and Hanbali, Shafe'i and Maliki, formalist and external, authoritative and historian, rational theologian as well as Shiite erudite scholars of the Twelver-Imams, Zaidi and Isma'ilia sects have quoted on the issue.[1]"

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1. **Ma'sat Al-Zahra',** 2 / pages 325 – 327 / Dar Al-Siyrah / Beirut.

Ahadith from the Orthodox Sunni Sect

The *Kashf al-Bayt* Hadith

... عن حميد بن عبدالرحمان بنِ عوف عن أبيه قالَ: دخلتُ على أبي بكرٍ اعودُهُ في مرضه الذي توفيً فيه فسلمتَ عليه وسألتُهُ كيفَ اصبحتَ؟ فاستوى جالساً فقلتُ: أصبحتَ بحمدالله بارئاً فقال: ...

ثم قالَ: أما إنّي لا آسي على شيء إلا على ثلاث فعتلهُنَّ وددتُ أنّي لم أفعلهُنَّ و ثلاث لم أفعلهُنَّ وددتُ أني فعتلهنَّ و ثلاث وددتُ أني سألتُ رسولِ الله ﷺ عنهُنَّ.

فأما الثلاثُ الذي وددتُ أني لم افعلهنَّ فوددتُ أني لم اكشف بيتَ فاطمةَ وتركتُهُ و أن اغلقَ على الحربِ...

I am not anxious about anything except for three things that I did and would like not to have done; and for three things that I did not do and would like to have done; and three things that I did and would like to ask the Prophet of God (s) concerning them.

Now with regard to the three things that I did and wish I had not done: I wish I had not forced open the

door to Fatimah's house and had left it at that even if they had closed it because of being at war…"[1]

From the aforesaid sentence, one comes to the conclusion that repentance and penitence of the caliph was not because he had sent certain individuals to the house of the Commander of the Faithful (ʿa) to summon them to swear allegiance and show that the threat of arson attack on the house was just that; rather, it was because he had ordered the violation of the privacy of the house and they had forced open the door and entered the house.

In certain sections of books such as *Muruj Al-Dhahab* and *Ya'qubi's History*,[2] the word 'inspection' **تفتيش** has been used while the following phrases have been used in *Ya'qubi's History*:

وليتني لم افتش بيتَ فاطمةَ بنتَ رسولِ الله و أدخلهُ الرجالَ و لو كانَ أغلق على الحربِ

O, how I wish I had not inspected the home of Fatimah the daughter of the Prophet and not allowed

1. **Al Mu'jam Al-Kabir** At Tabarany, 1 /62 / Dar Ihiya Al-Turath Al-Arabi; **History of Islam of the Era of the Orthodox Caliphs**, pp-117 – 118 / Dar al-Kitab Al-Arabi; **Musnad Fatimah Siyuti**, pp-34-35 / At Thaqafiyah Book Publishers, Beirut; **Muruj Al-Dhahab** Lil Mas'udy, 2 /80 / Dar al-Ma'rifah Beirut; **Al 'Iqd Al Farid** Ibn Abd Rabbah Al-Andulusy, 4 /286; **Kanz al-U'mmal** Al-Muttaqi Al-Hindi, 5 / 632 / Hadith no. 14113.

2. **Muruj Al-Dhahab**, 2 /308 / Dar al-Ma'rifah / Beirut; Al-**Ya'qubi's History**, 2 /137 / Dar Sadir Beirut.

men to enter it even if they had closed it because of war.

Ibn Abu Daram and the 'Invasion Hadith'

'Ibn Abu Daram is a great orthodox Sunni scholar. The Invasion Hadith was recited to him and he listened to it.

In Siyar A'lam al-Nubala', Al-Dhahabi states about it:

الامامُ الحافظُ الفاضلُ ... كان موصوفاً بالحفظِ و المعرفة إلّا يترفَّضُ قَد أَلَّف في الحطِّ على بعضِ الصحابةِ.

He was a leader in Hadith narrated traditions and a great memorizer[1] of Hadith; and was in possession of good knowledge and memory. However, he was a heretic and wrote books on the weak points of the Prophet's companions.[2]

Concerning this great Hadith personality, Al-Dhahabi narrates thus, quoting from Muhammad Bin Himad Hafiz Kufy:

1. According to some contextual studies of Hadith and authoritative books of the Orthodox Sunni sect, the phrase memorizer of Hadith is used in relation to a person who has knowledge and understanding with regard to text and document of at least one hundred thousand Hadith narrated traditions. Principles of the Science of Hadith, Zafar Ahmad Tahanawi / Riyadh edition, p-29.

2. Siyar A'lam al-Nubala', 15 / pp.576 – 577 / Risalah Institute

كانَ مستقيمَ الأمرِ عامةَ دهرِه ثم في آخر ايامه كان اكثر ما يُقرءُ عليه المثالبُ حضرتُهُ و رجلٌ يقرء عليه: «أنّ عمرَ رفسَ فاطمةَ حتى أسقَطت محسناً». [1]

> He was always resistant, honest and truthful but towards the end of his life, most of the Hadith narrated traditions that were recited by him were negative (dwelt on the weak points of the Prophet's companions and caliphs).

Muhammad Bin Hammad Hafiz says: "I was given an audience with him; and I heard a man utter these words to him: 'Umar hit Fatimah ('a) in such a way that she miscarried her unborn son, Muhsin.'

Al-Dhahabi has said that he is neither trustworthy nor reliable just as some orthodox Sunni researchers of study of narrators have claimed[2] because of his peculiar ideological leaning. Otherwise, how is it possible for Al-Dhahabi to call a person who forges Hadith a leader and outstanding memorizer of Hadith!

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1. Siyar A'lam al-Nubala' 15 / 578 / Risalah Institute

2. This issue has been excerpted from Ibn Naseruddin's book **Shadharat Al-Dahab** 3 / page 11.

Al-Juwayni's Hadith

Ibrahim Bin Muhammad Al-Juwayni[1] has written on the reason why the Prophet of God (s) had wept when Fatimah ('a) had entered:

و أني لَمّا رأيتُها ذَكَرتُ ما يُصنعُ بها بَعدي كأنّي بها وَقَد دَخَلَ الذُّل بَيتَها وانتَهَكَت حُرمَتُها و غُصبَ حَقُّها و مُنعَت ارثَها و كُسر جَنبُها و اُسقطَت جَنينُها وَهيَ تُنادي يا محمداه فلا تُجاب و تَستَغيثُ فلا تُغاث فتكون اَوّلُ مَن يُلحقُني من اهل بيتي فَتَقدمُ عَلَيَّ محزونَةً مكروبةً مغمومَة مَغضوبةً مَقتولةً.

When I saw her, I remembered the injustices and cruelties that would be done to her. It was as if I was seeing her while humiliation had entered her home; and her honor was violated; and her right was usurped; and her inheritance was withheld; and her

1. He was one of the great Hadith scholars of the orthodox Sunni sect as well as being al-Dhahabi's mentor and tutor who at the end of the book 'Tadhkirat al-Huffaz' 4 /1505, states thus concerning him:

سمعت من الامام المحدث الاوحد الاكمل فخر الاسلام صدر الدين ابراهيم بن محمد ... و كان شديد الاعتناء بالرواية ... ديّناً صالحاً.

I heard a Hadith from the leading scholar of Hadith, the singular, most perfect, source of Islam's pride…Ibrahim Bin Muhammad. He was extremely graceful and focused on narratives and research of al-Juwayni's books and was an orthodox and competent person. In the book '**Al-Mu'jam Al Mukhtas,** p- 65 / printed in Taif, Saudi Arabia, he says: 'Ibrahim Bin Muhammad, the great religious leader, the mentor of the mentors...'

> ribs were fractured; and the fetus of her son miscarried and she was crying out:' O, followers of Muhammad!' and no one was answering her and she was imploring for assistance – and no one was reaching out to help her. She is the foremost person from my household who will join me; and she shall be martyred and come into my presence while she is in sorrow and grief and her right has been usurped.[1]

In this Hadith, which has been mentioned in the book of one of the great scholars of the orthodox Sunni sect who was Al-Dhahabi's mentor and guide, the cruelties that were inflicted on Fatimah (ʿa) have been recalled and the issue of withholding her inheritance, usurpation of her right, fracturing of her ribs and consequent miscarriage of her child, violation of her honor and ultimately, martyrdom of Her holiness have been discussed.

This Hadith has also been narrated by a large number of outstanding Shiite narrators of Hadith such as the late Sadouq,[2] Ibn Shadhan,[1]Emadduddin Tabari,[2] Shaykh Hurr

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1. **Fara'id Al-Simtayn**, 2 / 34 – 35 / Beirut edition / according to Sayyed Ali Naqi Heydari's copy.
In the book Idah Al-Maknun, beneath the heading **Kashf al-Zunun**, 4 /182, Ismail Basha writes:
فرائد السمطين فى فضائل المرتضى و البتول و السبطين لابى عبدالله ابراهيم بن سعد الدين محمد بن ابى بكر ... الجوينى المعروف بالحموي فرغ من سنة ٧١٦
Writer of the book Abu Abdullah Ibrahim Bin Muhammad al-Juwayni famously known as 'Hamavi' and has compiled the book in the Hijri year 716 A.H. (circa 1320 A.D.).

2 **Al-Amali** of al-Shaykh al-Sadouq, p-174 to 177 / Al Be'thah Institute

Ameli,[3] Majlesi[4] and Bahrany.[5] On the subject of martyrdom of Her Holiness and the injustices done to her, the late Majlesi has discussed it in the book جلاء العيون and considers the relevant document to be reliable.

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1 **Fada'il** (Virtues) of Ibn Shadhan, pp-8 to 12 / Al-Matba'at al-Heydariyah.
2 **Bisharat al-Mustapha**, pp.305 to 308 / Islamic Publishers Institute.
3 **Ithbat Al-Huda**, 1 / 280 – 281 / Al-Matba'at al-Ilmiyah, Qum
4 **Bihar al-Anwar**, 28 / 37-40 and 172-173 / al-Wafa' Institute / Beirut.
5 **Awalim al-Ulum**, 11 / 391 and 392 / al-Imam al-Mahdi ('a) Institute.

Muhsin's Martyrdom and Alteration in History

All that has been described in the books of the Sunnis concerning His Holiness Muhsin son of Imam Ali and Fatimah (‘a) is that he was born before the death of the Prophet of God (s) and had died in infancy. However, Ibn Shahr Ashub,[1] one of the great Shiite narrators of Hadith, says:

> فاطمةُ و اولادُها الحسنُ و الحسينُ و المحسنُ سَقَطَ وفي معارف القتيبي أنَّ محسناً فَسَدَ من زَخم قنفذِ العدوي و زينبَ و اُمّ كلثوم.
>
> Fatimah's (‘a) children include Hasan, Husayn, Muhsin, Zaynab and Umm Kulthum; and Muhsin was miscarried and died as a result of injuries sustained by his mother from the blows struck by Qunfudh al-‘Adawi. [2]

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1. In his book ‘**History of Islam**’ / dated 581 – 590 A.H. (circa 1180 – 1189 A.D. / p-310 Al-Dhahabi describes in detail the words of Ibn Abu Tay on his history and in praise of Ibn Shahr Ashub. Including that, he is in the standing of Khatib Baghdad and Yahya Bin Mu'in (in Hadith) and a narrator of Hadith with the orthodox Sunni.
He was truthful, extremely knowledgeable and conversant with a large number of scientific techniques as well as being extremely humble and devoted, and was one who would stay awake to recite night optional prayers.
In **‘Al-Wafi bil Wafayat’**, 4 /164, Safdi has praised him with the aforesaid words for his truthfulness.

2. **Al-Manaqib**, 3 / 258.

Ganji has quoted the words of al-Mufid in the book *Kifayat Al-Talib* as saying that Muhsin was miscarried. He then states:

هذا شيء لم يوجد عند احد من اهل النقل الا عند ابن قتيبة.

This is an issue that none of the narrators except Ibn Qutaibah has stated.[1]

However, unfortunately in the book *Al Ma'arif*, the aforesaid phrase is at present not mentioned and instead it states thus:

و اما محسنُ ابنُ عليٍّ فهلك و هو صغيرُ.

Muhsin, son of Ali (ʿa), died in infancy.

While in the book *Matalib Al-Su'ul*, Muhammad bin Talhah al-Shafiʿi writes:

اما محسن فدرج سقطاً.

Muhsin died as a result of miscarriage. In the Hadith that we mentioned from Ibrahim Al-Juwayni, Al-Shafiʿi's work *Fara'id Al-Simtayn*, the aborted child of Her Holiness Fatimah (ʿa) implied therein is Muhsin (ʿa). [2]

Answer to a question

If the incident of the aggression had occurred in such tragic circumstances leading to the martyrdom of the

1. P.413 / Dar Ihiya' Turath Ahl al-Bayt (ʿa).

2. **Matalib Al-Saʿul Fi Manaqib Al al-Rasul,** p-9.

revered daughter of the Prophet of God (s) and her son Muhsin, why has this issue not been mentioned abundantly and transparently in the books of the orthodox Sunni followers?

The answer is that firstly, the orthodox Sunni sect consider judging all companions of the Prophet (s) incorrect, despite it being opposed to the Qur'an and Hadith and the invalidity of this viewpoint. Therefore, it is quite natural that they should fail to mention such facts – and there are many instances of such types of alterations and concealments in the books of the orthodox Sunni followers.[1]

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1. As a case in point we mention some of the alterations that are related to the subject of this booklet alone:

1. Under the 'Inthar al-Ashirah' (Clan Injunction) Hadith narrated tradition in the book '**Tabari's History**' 2 /62 / Institute of Scientific Publications, Beirut / as was reminded earlier, this sentence has been stated:

ايكم يؤازرني على هذا الامر على ان يكون اخي و وصيي و خليفتى فيكم.

However, in 'Tabari's Commentary' (in commenting on the verse 214 of the *Surat Ash-Shu'ara* that: "And warn thy clan, thy nearest kin) this Hadith has been stated thus:

ايكم يؤازرنى على هذا الامر على ان يكون اخى و كذا و كذا.

2. In the fourth Hadith that has been mentioned on the injunction of succession as caliph, three of the leading writers of Hadith namely, al-Muttaqi al-Hindi, Suyuti and Haithami have referred to Tabarani's book *Al-Mu'jam Al-Awsat*, quoting Imam Ali ('a) as having said that the Prophet of God (s) had stated:

خلفتك ان تكون خليفتى.

(I left you behind in Medina so that you be my successor.) whereas in the copy of *Al-Mu'jam Al-Awsat*, that was previously written and was printed recently in Saudi Arabia, it is mentioned thus :

Secondly, the enemies of the Ahl al-Bayt (‘a), in particular the Umayyad, prevented publication of the virtues of the Ahl al-Bayt (‘a), would thwart any thing that could prove their legitimacy and innocence. The aforesaid historical fact was firm proof of the rightfulness of the Shiite and proved the innocence of the Ahl al-Bayt (‘a). Thus it was

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خليفتي في أهلي.

3. In the meeting of Imam Ali (‘a) and Abbas with the second caliph concerning their antipathy on the trusteeship of charities, the terms آثم and خائن (traitor) and غادر (breaker of contract) and كاذب (liar) and so forth have been mentioned in the narrative of Sahih Muslim, and Ibn Shubbah’s History, that were omitted in Sahih al-Bukhari which we referred to therein itself.

4. In Ibn Abu Sheibah’s Hadith on the threat of arson attack on the house, the phrase ليحرقن was mentioned in the book Al-Musannaf, whereas, in the book Al-Isti’ab, of Ibn Abdel Bar and Nobari’s *Nihayatal Irab*, the word ليفعلن was used.

5. In the *Iyadah* (visiting the sick) Hadith of Abur Rahman Bin Abu Owf quoting Abu Bakr, mentioned in the narrative that one of the actions that Abu Bakr had deeply regretted was the act of forcing open the door of Fatimah’s home which Qasim Bin Salam has been mentioned in the book **Al-Amwal,** p-174 / no. 353 / Dar al-Fikr Publishers, as follows: اما الثلاث التي فعلتها وددت اني لم افعلها فوددت اني لم اكن فعلت كذاو كذا لخلة ذكرها قال ابوعبيد لا اريد ذكرها that instead of categorically mentioning the forced exposure of the house mentions doing such and such, and has said that he did not want to mention them.

6. Based on what was mentioned previously, the question of Muhsin’s abortion and martyrdom due to the fatal blow struck by Qunfuth al-‘Adawi was stated in the book *Al-Ma’arif of Ibn Qutaybah*, which, at present, has been omitted and altered.

natural that they would disallow the aforesaid issues to be discussed both in writing as well as verbally.

Thirdly, we observe that some of the orthodox Sunni 'Ulema' erudite scholars were put to death because of publishing the virtues of the Ahl al-Bayt ('a) and their refusal to propagate fallacies in praise and glorification of the Umayyad, such al-Nasa'i, who was put to death even though he was one of the leaders of their sect and writer of one of their main Hadith books (al-Sihah al-Sitah). Thus, they would not dare to publish and explain those facts on which the very existence and life of their school of thought depended. Consequently, it is not expected of the orthodox Sunnis to mention such incidents.

Therefore, it is not right to consider the exclusion of these issues in the books of the orthodox Sunni followers as proof that they had in fact not taken place.

Fourthly, in the instances that we mentioned of the threat, there are clear proofs of the occurrence of the aforesaid incidents which we pointed out.

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Martyrdom of Her Holiness Fatimat al-Zahra' ('a) in Shiite Books

Although many of the Shiite 'ulema' erudite scholars and writers of Hadith, many times in places needed to exercise 'Taqiyyah' (precautionary concealment of faith), and were not able to recount the facts as they had taken place, all the same, there are numerous writings available from them concerning whatever has been narrated on the subject.

In his book Mir'at al-'Uqul [1], the late Majlesi, one of the outstanding erudite scholars of the creed, has considered the martyrdom of Her Holiness Fatimat al-Zahra' ('a) as widely transmitted data, while the late al-Shaykh al-Tusi considers the beating of Her Holiness and miscarriage of His Holiness Muhsin to be a generally accepted and undisputed fact.[2]

It is not possible to quote all the Hadith. However, we will mention a few instances:

... عن عليٍّ بن جعفر عن أخيه أبي الحسنِ عليه السلام قالَ: «إنَّ فاطمةَ عليها السلام صديقةٌ شهيدةٌ.»

1. It is narrated from Ali Bin Ja'far who quotes his brother Abul Hasan Musa Bin Ja'far ('a) as having stated that Fatimah ('a) is 'the Siddiqah' (extremely

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15 / page 318 / Dar al-Kutub Al-Islamiyah.
2**Talkhis Al-Shafi,** 3 / 156.

> truthful and virtuous) and the 'Shahidah' (the martyred lady).[1]

In explanation of the Hadith, the late Majlesi initially bears witness to the accuracy of the narrated tradition and then regards the martyrdom of her holiness as a widely transmitted data. He states the incident of the martyrdom along these lines:[2]

> "When they usurped the succession and most of the people swore allegiance to them, they sent after the Commander of the Faithful ('a) to get ready to swear allegiance. His holiness refused and Umar sent a torch of fire to set the house ablaze. They arrived with the order to break into the house. Fatimat al-Zahra' ('a), who was standing at the entrance door, stopped them. Umar's slave Qunfuth beat up Fatimat al-Zahra' ('a) so badly that her ribs broke, leading to the termination of her pregnancy and abortion of her child, whom the Prophet of God (s) had named Muhsin. As a result she was taken ill and died of her illness."[3]

Thereafter, he quotes the threat of arson attack from Tabari and Waqidi. He then quotes the words of Tabarsi, who has narrated the Saqifah issue in the book, *Al-Ihtijaj*, till he reaches to the words of Salim Bin Qais and narrates it, thus:

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1 **Usul al-Kafi,** 1 /458 / Hadith no. 2 / Dar al-Kutub Al-Islamiyah.

2 The quality of the narration that attributes the incident to be true without mentioning documentary evidence reveals the authenticity of the Hadith and the accuracy of its subject.

3 **'Mir'at al-'Uqul'** from Mowla Muhammad Baqir Majlesi, 5 / 315 / Dar al-Kutub Al-Islamiyah.

2. "Thereafter, Umar shouted aloud so that it would reach the ears of Imam Ali ('a) saying, 'By God, either come out and swear allegiance to the successor of the Prophet of God or I shall set ablaze your house with you inside it…"

When they caught hold of his holiness and dragged him out of his home, Fatimah ('a), who was standing next to the door of the house, became a buffer between her husband and them. Qunfuth struck at the arm of her holiness with the whiplash such that the resultant bruises appeared like an armband on her holiness' arm and he broke her holiness' ribs leading to the premature termination of her pregnancy and miscarriage. From then on she was bedridden until she attained martyrdom.[1]

In the book, *Al-Ihtijaj*, Tabarsi has omitted a lot of documentary evidence from the Hadith and has explained the reason for it in the introduction to his book. He writes that the Hadith whose documentary proofs have been omitted or were mentioned were either due to the fact that their theme conformed to intellectual proof and logic or were generally and unanimously accepted therefore incidents that are the themes of Hadith need to be generally and unanimously accepted.

With this explanation, the statements of those persons who regard the narratives of *Al-Ihtijaj* to be devoid of documentary proof and consider them to be invalid are wrong and baseless.

1. **Al Ihtijaj,** 1 /83 / Ahl al-Bayt Institute / Beirut.

3. In the book, *Dala'il Al Imamah,* Muhammad Bin Jarir Bin Rustam al-Tabari, one of the great Twelver-Imam Shiite scholars of Hadith, narrates from Muhammad Bin Harun Bin Musa Tala'kabari, on the documentary evidence of authorities which are reliable and trustworthy, that Abu Basir quotes Imam Sadiq (ʿa) as having stated: "Fatimat al-Zahra' (ʿa) died on Tuesday, three days into the month of Jumada Al-Thaniyah in the Hijri year 11 A.H. (circa 634 A.D.). The cause of her death was that on the orders of Umar, his slave Qunfuth struck her with the scabbard of his sword and as a result she aborted her son Muhsin and became critically ill.

And those two persons from among the companions of the Prophet of God (s) asked the Commander of the Faithful (ʿa) to mediate in order that they pay a visit to Her Holiness. His Holiness did so. When they entered, they asked Her Holiness about her condition and Her Holiness replied:

"Did you not hear the Prophet of God (s) state:

فاطمةٌ بضعةٌ منّي فمن آذاها فقد آذاني و من آذاني فقد آذى الله.

> *Fatimah is an integral part of my being. The person who torments her has tormented me; and the person who torments me has tormented God?!"*

They replied in the affirmative and she stated: "I Swear by God that you have tormented me." They stood up while

Fatimat al-Zahra' ('a) was in a state of anger and left her presence.[1]

4. In his noble and invaluable book, *Kamil Al-Ziyarat*, the late Ibn Qulewayh who is one of the great Twelver-Imam Shiite scholars of Hadith, quotes Hammad Bin Uthman, who narrates from Imam Sadiq ('a) that:

> "When the Prophet of God (s) went on the 'Mi'raj' Ascension, he was told. 'God shall put you to the test for three things in order to manifest your patience…
>
> With regard to the third test, it is that your Household would be put to death after your departure. But with regard to your brother Ali ('a), the Muslim nation shall deal with him with violence and deprivation and injustice and cruelty – and finally, he will be martyred.
>
> And with regard to your daughter, she will be treated brutally and the right (inheritance) that you will place for her will be usurped and she shall be beaten while she is expecting a child. They shall enter her house without leave and permission and she will be made to suffer humiliation and wretchedness; and she will find no one who will be able to prevent these brutalities and come to her defense. Because of the beatings, her child will be aborted and she will depart from this world."[2]

5. Yet another Hadith is the one that the late al-Saduq, Ibn Shadhan, Imaduddin Tabari, Shaykh Horr Ameli, Bahrani

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1. **Dala'il Al-Imamah** of Tabari as narrated from **Bihar al-Anwar,** 3 / 170 / Al-Wafa' Institute, Beirut.
2. **Kamil Al-Ziyarat**, p-347 / Maktabat Al-Saduq.

and Majlesi have narrated. It is the same hadith that we narrated from Ibrahim Al-Juwayni Shafe'ie in *Fara'id Al-Simtayn*, and recalled the name of the afore-mentioned Shiite scholars of Hadith therein. Here we shall simply mention the very last phrase of the Hadith that has been narrated from the Prophet of God (s) concerning his daughter:

فَتَقَدِم عَلَيَّ محزونةً مكروبةً مغمومةً مغضوبةً مقتولةً... .

She shall join me in a state of sorrow and grief; in a state in which her right has been usurped and in a state of martyrdom.[1]

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1. The Hadith's source has been mentioned in the section on Hadith narrated traditions quoted from orthodox Sunni scholars.

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33. Kitab Al-Sunnah: Amru Bin Abu Asim Al-Dhahhak (born 287 A.H. – circa 900 A.D.) Al Maktab Al- I’lameen, Beirut.

34. Kanz al-Ummal: Alauddin Aliyyal Mutaqqi Bin Hisamuddin Al-Hindi (died 975 A.H. –circa 1575 A.D.) Risalah Institute.

35. Lisan Al-Arab: Abul Fadl Jamaluddin Muhammad Bin Makram Bin Manzur Al Misry (born 711 A.H. – circa 1310 A.D.) Dar al-Ihiya At Tarath Al Arabi, Beirut.

36. Majma‘ Al-Zawa’id: Aliya Bin Abu Bakr Al Haithami (born 807 A.H. – circa 1400 A.D.) Dar al-Kutub Al Ilmiyah, Beirut.

37. 'Mir'at al ‘Uqul': Muhammad Baqir Al Majlesi (born 1111 A.H. – circa 1607 A.D.), Dar al-Kutub Al Islamiyah.

38. Muruj Aa-Zahab: Ali Bin Al Husayn Al-Mas’udy (born 346 A.H. – circa 957 A.D.) Dar al-Ma’rifah, Beirut.

39. Al-Mazar Al-Kabir: Muhammad Bin Al-Mashhadi (born 610 A.H. – circa 1212 A.D.) Islamic Publishers Institute, Qum.

40. Al Mustadrak Ala al-Sahihayn: Abu Abdullah Muhammad Bin Abdullah Al-Hakim Al Neyshabury (died 405 A.H. – circa 1015 A.D.)

41. Musnad Abu Dawud Tiyalasy: Suleiman Bin Dawud Bin Al-Jarud Al-Farsy (born 204 A.H. – circa 817 A.D.) Dar al-Kutub Al-Lubnany.

42. Musnad Ahmad: Ahmad Bin Hanbal (born 241 A.H. – 854 A.D.) Dar Sudayr, Beirut, Lebanon, Dar Sudayr, Beirut and Dar Al-Jabal, Beirut; research: Ahmad Muhammad Shakir.

43. Musnad Fatimah (ʿa): Jalaluddin Abdul Rahman Siyuti (born 911 A.H. – circa 1505 A.D.) al-Kutub al-Thaqafiyyah Institute, Beirut.

44. Al Musannaf: Abdel Razzaq Bin Hammam Al-San'ani (born 211 A.H. – circa 824 A.D.) Research: Habib Al-A'zami, Manshourat Al-Majlis Al Ilmi.

45. Matalib Al Sa'ul Fi Manaqib Al-Rasoul (s): Muhammad Bin Talha Ash-Shafe'ie (born 652 A.H. – circa 1254 A.D.)

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48. Al-Manaqib, Abu Al-Mu'ayyad Al Muwaffaq Bin Ahmad Al-Makki Al-Khwarazmi (born 568 A.H. – circa 1170 A.D.)

49. Al Mawta: Malik Bin Ans (born 179 A.H. – circa 790 A.D.)

50. Mizan Al-I'tidal: Muhammad Bin Ahmad Bin Uthman Al-Dhahabi (born 748 A.H. – circa 1345 A.D.) Dar al-Fikr.

51. Al-Nihayah: Abul Saʿadat Al Mubarak Bin Abu Al-Karam Muhammad Bin Muhammad Bin Abdul Karim Al-

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